



Analysis of the Influence of School for Great Women (Sekolah Perempuan Hebat) Model on Family Resilience in Dano Village Indonesia

Bambang Rustanto*

Polytechnic of Social Welfare Bandung, Ministry of Social Affair, Indonesia

*Correspondence: rustanto_bambang@yahoo.com

Theresia Martina Marwanti

Polytechnic of Social Welfare Bandung, Ministry of Social Affair, Indonesia

Tuti Kartika

Polytechnic of Social Welfare Bandung, Ministry of Social Affair, Indonesia

Dela Vinka Ariska

Polytechnic of Social Welfare Bandung, Ministry of Social Affair, Indonesia

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Abstract

The government's efforts to protect and empower women are realized through the School for Great Women model. The problem of the study is how the School for Great Women Model influence family resilience in Dano Indonesia Village. The research method used is a mixed method with an explanatory partial design type. There are one hundred women members of the School for Great Women in Dano Village. The result of this study is that there is a difference in the average pre-test and post-test scores in participating in the School for Great Women model. This shows that the School for Great Women model in Dano Indonesia Village can improve family resilience. The aspect of physical resilience, namely increased physical skills in meeting daily needs such as sewing, cooking, food processing, and gardening by utilizing land or home yards. Changes in the aspect of social resilience are the increased ability to relate and communicate with both husband and children, so that relationships in the family become more harmonious and equal. Relationships with children have become better by no longer yelling at children. Then, changes in the aspect of psychological resilience are the increased ability to manage stress and solve problems together.

Key words: Empowerment, Great Women's School Model, Family Resilience

Introduction

Indonesia is a country that upholds equal rights regardless of gender, ethnicity, culture, religion, or social position (Priasih, 2023). Women and children are part of Indonesian citizens, so they have the right to be guaranteed and protected by the government, society, and family (Yusrina, 2022). However, in reality, there are still cases of women and children who do not get their rights to be guaranteed and protected. One of the rampant cases of women and children is violence.

Based on data from the Online Information System for the Protection of Women and Children (2025) as of January 1, 2025, there have been 4,804 cases of violence against women. There are three provinces in Indonesia with the highest number of cases of violence, namely East Java Province with 302 cases, Central Java Province with 281 cases, and West Java Province with 250 cases. In addition to

violence against women, violence against children was recorded. The provinces with the highest cases of child abuse in Indonesia are East Java Province with 429 cases, Central Java Province with 391 cases, and West Java Province with 387 cases.

Based on data from the National Commission on Violence Against Women (2024), it was noted that the number of cases of violence against women reported to the National Commission on Violence Against Women in 2024 was 445,502 cases. This number of cases increased by 43,527 cases or around 9.77% compared to 2023. Based on the forms of violence committed, data from the National Commission on Violence Against Women received the most reports of sexual violence at 26.94%, psychological violence at 26.94%, physical violence at 26.78%, and economic violence at 9.84%. Then, based on data from the Ministry of Women's Empowerment and Child Protection (2024), it was noted that in 2024, West Java Province occupied the first position with the number of violence against children totaling 2,069 cases.

Looking at the data above, West Java Province is classified as a province with a high number of cases of violence against women and children. One of the districts in West Java Province with the highest cases of violence against women and children is Garut District. The Online Information System for the Protection of Women and Children (2025) states that 24 cases or 52.17% of cases occurred in Garut District. In order to address the issue of violence against women and children, the Garut Regency Government implemented the School for Great Women model. The School for Great Women model is an education model for vulnerable women in urban and rural areas to increase capacity and explore the potential of women both individually and in groups (Mualimah et al., 2020). School for Great Women is an empowerment model for women to improve family resilience through the provision of skills and knowledge (Ibrahim et al., 2025). The purpose of School for Great Women is to empower vulnerable groups of women who have self-defense and skills that can be used for household and community life.

One of the villages in Garut Regency that implements School for Great Women is Dano Village, located in Leles Sub-district. The activities of School for Great Women in Dano Village are the empowerment of one hundred women from socially assisted families trained in life skills using education based on the women's empowerment module. The existence of women's empowerment aims to develop women's potential and reduce violence against women (Anyam, 2024).

Empowered women are expected to be able to bring the family to achieve social welfare. The ability of women in the family to access resources to meet their needs is called family resilience (Walsh, 2006). Family resilience aims to develop individuals in the family and the family as a whole. According to the Regulation of the Minister of Women's Empowerment and Child Protection of the Republic of Indonesia Number 7 of 2022 concerning Family Quality Improvement in the Development of Women's Empowerment and Child Protection, aspects of family resilience are grouped into five namely legality and family integrity, physical resilience, economic resilience, psychological resilience, socio- psychological resilience, and socio-cultural resilience. Then, the aspects of family resilience according to Hasanah (2019) are divided into three aspects, namely physical resilience related to the ability of family members to obtain economic resources from outside; social resilience related to the application of religious values, family commitment, influence communication, and division and implementation of roles; psychological resilience related to the management of family members' emotions. Based on research conducted by Wutsqah (2023) family resilience is influenced by the role of empowered women both as wives and mothers.

The reason why the researcher chose Dano Village as the research location is because there is empowerment of one hundred women from socially assisted families through the School for Great Women training, Dano Village is one of the villages in Garut Regency that has cases of violence against women. Then, based on research conducted by Novitasari (2021) that states that empowerment that focuses on women is able to improve family resilience, such as increasing family income, reducing the number of violence against women, and reducing maternal and infant mortality rates. In line with Novitasari, Rosnawati (2019) stated that the empowerment of women carried out by the Integrated Service Center for the Empowerment of Women and Children can overcome violence against women.

Therefore, researchers are interested in conducting a study entitled Analysis of the Influence of the School for Great Women Model on Family Resilience in Dano Village, Garut Regency, Indonesia. The problem of this study is how the School for Great Women Model influence on family resilience in Dano Village, Garut Regency, Indonesia. The hypothesis in this study is H1 = There is an influence of the School for Great Women Model on Family Resilience in Dano Village, Garut Regency, Indonesia the purpose of this study is to obtain an overview of the Influence of the School for Great Women Model on Family Resilience in Dano Village, Garut Regency, Indonesia.

Gender is the difference between women and men that is formed culturally and socially related to the behavior, roles, and traits between women and men that can be exchanged (Azisah et al., 2019). Therefore, gender equality is needed. Gender equality is a condition where there are no differences in roles or positions between women and men (Trisnawati & Widiensyah, 2022). Women's empowerment is equality between women and men as a result of changes in social and cultural structures that have developed in society (Lukman, 2024). Women's empowerment includes three things, namely building women's abilities, changing a culture that favors women, and adjusting structures that favor women.

Gender equality in women's empowerment can be seen from indicators, namely access to education, political participation, and economic empowerment. Women's empowerment is an effort to realize gender equality. There are three activities in women's empowerment according to (Chotim, 2020), namely creating gender equality by prioritizing women as the subject of development, increasing the social and political role of women within the family and community, and empowerment can connect the process of participation of lower-class and marginalized women with advocacy and lobbying activities against institutions at the macro level.

School for Great Women is an education model for vulnerable women in urban and rural areas to increase capacity and explore the potential of both individual and group women (Mualimah et al., 2020). School for Great Women is an empowerment model for women to improve family resilience by providing skills and knowledge (Ibrahim et al., 2025). There are three activities in School for Great Women, namely increasing women's basic knowledge and skills, learning and finding solutions to problems being faced, and collaborating and advocating for the fulfillment of women's rights. Then, the special goal of School for Great Women is to empower vulnerable women groups who have self-defense and skills that can be used for family and community life. The specific objectives of School for Great Women are to improve family resilience, gender harmony in the family and community, education and childcare, prevention and handling of domestic violence, financial management, and business development.

In its implementation, School for Great Women has three stages: the initial stage, the implementation stage, and the follow-up stage. The initial stage is the stage of improving basic knowledge and skills. In the disarm training stage, participants will learn about basic materials on gender, childcare, and financial and knowledge management. The second stage is the implementation stage, which is the stage of implementing the learning outcomes. At this stage participants hone their skills in building family resilience and explore the training material at a practical level. At this stage, participants will be organized into small groups and will be accompanied by a mentor. Then, the advanced stage is the development of women's capacity building needs related to specific themes that need to be deepened, advocacy for the fulfillment of basic rights, and the involvement of women in decision-making forums at the community and village levels. The stages of development will depend on the progress of each group's achievements and the needs of the group.

The definition of family resilience according to the Ministry of Women's Empowerment and Child Protection (2016) is a condition where a family is adequate and sustainable in accessing income and resources to meet basic needs. According to Anggraini (2024), family resilience is a family condition that has resilience and the ability to meet needs in order to improve family welfare both physically and mentally. Every family has a way of overcoming challenges. Family resilience views that every family has the potential to strengthen resilience and overcome challenges in the family.

Family resilience has important aspects. According to Hasanah (2019), family resilience consists of three aspects, namely physical, social and psychological aspects. The physical resilience aspect is related to the ability of family members to obtain economic resources from outside; The social resilience aspect is related to the application of religious values, family commitment, influence communication, and division and implementation of roles; The psychological resilience aspect is related to the management of family members' emotions.

Methods

This research uses a mixed method with an explanatory partial design type. Mixed method is a deliberate combination of quantitative and qualitative methods to produce broad and comprehensive research results (Alston et al., 2025). Explanatory sequential design is a method that is carried out by collecting and analyzing quantitative data in the first stage, then strengthened by collecting data analyzing qualitative data in the second stage (Creswell, 2019). The stages of explanatory sequential design are determining and formulating problems, determining the theoretical basis and hypotheses, collecting and analyzing quantitative data, testing hypotheses, collecting and analyzing quantitative data, conclusions

and suggestions (Hendrayadi et al., 2023). This research was conducted in Dano Village, Leses District, Garut Regency. The population in this study amounted to one hundred women members of School for Great Women in Dano Village. Meanwhile, the sample in this study amounted to twenty-one people determined by random sampling technique. Then, in order to strengthen the data, the researchers conducted interviews with four informants. Primary data sources in this study came from the research subjects, namely women members of School for Great Women in Dano Village. Secondary data sources in this study came from articles, books, documents related to women's empowerment, School for Great Women, and family resilience. Data collection techniques in this research are questionnaires or questionnaires, interviews, and documentation studies. Quantitative data analysis techniques use comparative tests and Wilcoxon tests. Qualitative data analysis techniques used are transcripts, categorization, making themes or patterns, and drawing conclusions.

This conceptual paper based on exploratory research design provides an overview of the on-ground practices, its evidence-backed framework for re-integration, the Circle of Care approach and the necessary interventions under different domains, while also sharing some of the case studies from the project beneficiaries highlighting the impact of the inclusive care approach.

Results

Characteristics of Respondents

Respondents in this study are people who live in Dano Village Indonesia. Characteristics of respondents based on age can be seen in the following table:

| Table 1 Characteristics of Respondents by Age | | | |
|--|-----------------|------------------|-------------------|
| No. | Age | Frequency | Percentage |
| 1 | < 25 years | 6 | 28,57 |
| 2 | 25-30 years old | 3 | 14,29 |
| 3 | 31-35 years old | 6 | 28,57 |
| 4 | > 35 years | 6 | 28,57 |
| Total | | 21 | 100,00 |

Based on table 1, it shows that most respondents as many as 6 people fall between <25 years, 31-35 years, and >35 years while the least are respondents aged 25-30 years, specifically 3 people. This shows that most of the people who participate in School for Great Women are respondents whose ages are above 30 years. This age range is an age range where a woman is at an adult age and has a family so that respondents can understand family resilience issues. This is in line with research by Apriliani (2020), namely family resilience is influenced by age. The younger the age of an individual to get married, the greater the potential vulnerability of the individual's family resilience.

Characteristics of Respondents Based on Education Level

The level of education is something that Influences a person's insight and knowledge. The characteristics of respondents based on education level are as follows:

| Table 2 Characteristics of Respondents Based on Education Level | | | |
|--|--------------------------------------|------------------|-------------------|
| No. | Education Level | Frequency | Percentage |
| 1 | Not graduated from elementary school | 6 | 28,57 |
| 2 | Elementary School | 14 | 66,67 |
| 3 | Junior High School | 1 | 4,76 |
| 4 | High School/ Equivalent | 0 | 0,00 |
| 5 | Higher Education | 0 | 0,00 |
| Total | | 21 | 100,00 |

Table 2 shows that 14 people were respondents who graduated from elementary school education and the least were respondents who took junior high school education, specifically 1 person. The level of education of respondents influences their mindset and how to deal with problems that occur in their family. This is in line with research conducted by Musfiroh (2019) which states that one of the factors Influencing family resilience is the level of education of each family member including parents. Then, according to Apriliani (2020) states that there is a relationship between education and family resilience. The higher the education possessed by family members including parents, the broader the mindset of family members who are able to influence family resilience. The majority of respondents in this study have an elementary

school education level, so the majority of respondents have a mindset that is not too broad which can influence family resilience.

Characteristics of Respondents Based on Status

The status of respondents is needed in this study to find out more about family resilience. Marital status is not only for those who are legally married (customary, religious, state, etc.), but also those who live together and are considered husband and wife by the surrounding community. The status of respondents can be seen in the following table 3.

Table 3 Characteristics of Respondents Based on Status

| No. | Status | Frequency | Percentage |
|--------------|-------------|-----------|---------------|
| 1 | Not Married | 0 | 0,00 |
| 2 | Mating | 20 | 95,24 |
| 3 | Widow | 1 | 4,76 |
| 4 | Widower | 0 | 0,00 |
| Total | | 21 | 100,00 |

Table 3 shows that most respondents as many as 20 people are respondents who are married and the fewest are respondents with widow status, namely 1 person. This shows that most of the people in Dano Village Indonesia are married and still have intact families. An intact family influences family resilience. This is in line with research conducted by Anggraini (2024) which states that family integrity is the main factor influencing family resilience, in addition to the legality foundation. A family has a high level of family resilience if it has a strong pillar, namely a legal marriage.

Family Resilience School for Great Women Participants

The family resilience of the participants of the School for Great Women was carried out using *pre-test* and *post-test*. The following table shows the questions and answers of respondents in the *pre-test* and *post-test* 4.

Table 4 Respondents' Questions and Answers on Pres-test and Post-test

| No. | Question | Pretest Answer | | | | Post Test Answers | | | |
|-----|---|----------------|-------|-----------|--------|-------------------|-------|-----------|-------|
| | | No | | Yes | | No | | Yes | |
| | | (Score 0) | | (Score 1) | | (Score 0) | | (Score 1) | |
| | | f | % | f | % | f | % | f | % |
| 1 | Do you have a government-issued marriage certificate? | 2 | 9,52 | 9 | 0,48 | 1 | 4,76 | 20 | 95,24 |
| 2 | Do all children have birth certificates? | 15 | 71,43 | 6 | 28,57 | 8 | 38,10 | 13 | 61,90 |
| 3 | Do all family members live in one house and there is no separation? | 0 | 0,00 | 21 | 100,00 | 9 | 42,86 | 12 | 57,14 |
| 4 | Are all family members able to eat a complete meal 2 times a day | 0 | 0,00 | 21 | 100,00 | 2 | 9,52 | 9 | 90,48 |

| | | | | | | | | | |
|----|--|----|--------|----|--------|----|-------|----|-------|
| 5 | Does any family member suffer from acute/chronic illness/congenital disability | 21 | 100,00 | 0 | 0,00 | 19 | 90,48 | 2 | 9,52 |
| 6 | Does any family member suffer from nutritional problems (underweight or overweight)? | 21 | 100,00 | 0 | 0,00 | 20 | 95,24 | 1 | 4,76 |
| 7 | Does the house have a separate bedroom for children and parents? | 7 | 33,33 | 14 | 66,67 | 2 | 9,52 | 19 | 90,48 |
| 8 | Does the family own a house? Is it owned or SHM? | 0 | 0,00 | 21 | 100,00 | 9 | 42,86 | 12 | 57,14 |
| 9 | Does the husband or wife have their own job and income? | 1 | 4,76 | 20 | 95,24 | 6 | 28,57 | 15 | 71,43 |
| 10 | Does the husband or wife have same in the form of money or savings book | 20 | 95,24 | 1 | 4,76 | 18 | 85,71 | 3 | 14,29 |
| 11 | Do family members have health insurance (BPJS/KIS)? | 19 | 90,48 | 2 | 9,52 | 13 | 61,90 | 8 | 38,10 |
| 12 | Has the family ever defaulted on electricity payments? | 19 | 90,48 | 2 | 9,52 | 20 | 95,24 | 1 | 4,76 |
| 13 | Has the family ever been in arrears in paying tuition fees or child | 15 | 71,43 | 6 | 28,57 | 17 | 80,95 | 4 | 19,05 |

| | | | | | | | | | |
|----|---|----|--------|----|-------|----|--------|----|-------|
| | education fees? | | | | | | | | |
| 14 | Are there any school dropouts? | 20 | 95,24 | 1 | 4,76 | 18 | 85,71 | 3 | 14,29 |
| 15 | Is there violence between husband and wife? | 21 | 100,00 | 0 | 0,00 | 21 | 100,00 | 0 | 0,00 |
| 16 | Is there violence between parents and children? | 21 | 100,00 | 0 | 0,00 | 21 | 100,00 | 0 | 0,00 |
| 17 | Are there any family members involved in problems same and delinquency | 21 | 100,00 | 0 | 0,00 | 21 | 100,00 | 0 | 0,00 |
| 18 | Do family members participate in neighborhood activities? | 10 | 47,62 | 11 | 52,38 | 3 | 14,29 | 18 | 85,71 |
| 19 | Do family members pay attention and care for the elderly | 8 | 38,10 | 13 | 61,90 | 3 | 14,29 | 18 | 85,71 |
| 20 | Do family members conduct religious activities at a house of worship or mosque? | 2 | 9,52 | 19 | 90,48 | 1 | 4,76 | 20 | 95,24 |
| 21 | Does dad set aside time for the child? | 5 | 23,81 | 16 | 76,19 | 1 | 4,76 | 20 | 95,24 |
| 22 | Do you set aside time for your child? | 5 | 23,81 | 16 | 76,19 | 1 | 4,76 | 20 | 95,24 |
| 23 | Do husband and wife together manage and record family finances? | 1 | 4,76 | 20 | 95,24 | 4 | 19,05 | 17 | 80,95 |
| 24 | Whether husband and wife plan the same | 2 | 9,52 | 19 | 90,48 | 3 | 14,29 | 18 | 85,71 |

number of
children?

Based on table 4, the researchers compiled the results of the *pre-test* and *post-test* in the form of a graph, which is as follows:

Table 5 Pre-test and Post-Test Results



Based on the results of the *pre-test* and *post-test*, it shows that there is an increase in understanding of family resilience. These results are obtained from respondents' answers to questions that have been prepared by researchers in accordance with aspects of family resilience. Then, researchers conducted a comparative test or comparison between before and after participating in School for Great Women in Dano Village Indonesia, which is as follows:

Table 6 Comparative Test Results

| Group | <i>p-value</i> | <i>Alpha</i> | Conclusion |
|------------------|----------------|--------------|--------------------------|
| <i>Pretest</i> | 0,002 | 0,05 | Not Normally Distributed |
| <i>Post Test</i> | 0,000 | 0,05 | Not Normally Distributed |

Based on the table above, at a significant level of $\alpha = 0.05$, the *p-value* is 0.002 for the pretest score and 0.000 for the *post test* score. It is known that the *p-value* of the two data groups is less than 0.05. This indicates that the *pre-test* and *post-test* score data are not normally distributed. Based on all the results of data normality testing, it is known that there is a violation of the assumptions of parametric testing, because the data is not normal. Thus, the next comparative test is to use a non-parametric statistical testing method, namely *Willcoxon*.

Table 7 Wilcoxon Test Results

| Group | Average | Average difference | <i>p value</i> | <i>alpha</i> | Conclusion |
|------------------|---------|--------------------|----------------|--------------|-----------------------------|
| <i>Pretest</i> | 5,4286 | 21 | 0.037 | 0.05 | Ho is rejected: Significant |
| <i>Post test</i> | 6,231 | 21 | | | |

Based on the table above, the *p value* is 0.037. With an *alpha* of 5% the *p value* < *alpha* (0.037 < 0.05), it can thus be concluded that there is a difference in the average score before and after attending School for Great Women, this shows that the School for Great Women model in Dano Village, Indonesia can increase family resilience. The Wilcoxon Test results show that the School for Great Women model in Dano Village can improve family resilience, and family resilience can be improved by increasing understanding of family resilience.

Based on interviews with four participants in the training of School for Great Women and the community of Dano Village Indonesia with the initials AN, SI, NR, and SN, the results of their understanding of each aspect of family resilience are as follows:

1. Physical Resilience

The first aspect of family resilience is physical resilience. Physical resilience is a condition where a family's needs for food, clothing, housing, education, and health (Kementerian Pemberdayaan Perempuan dan Perlindungan Anak, 2016). According to Hasanah (2019), physical resilience is related to the ability of family members to obtain economic resources from outside. In line with Hasanah, Hidayat (2023) states that physical resilience is related to the fulfillment of needs such as clothing and food that can support family members in obtaining income. Based on the above opinions, it can be concluded that physical resilience is a condition of fulfilling family needs and the family's ability to obtain income from outside to support family life.

Based on the results of interviews with AN, SI, NR, and SN, the women's understanding of family physical resilience is high. This is shown by the increasing skills of women from socially assisted families through the training of the School for Great Women and the community of Dano Village Indonesia. Apart from interviews, this improvement can be seen from the results of the *pre-test* and *post-test* sections Q1, Q2, Q4, Q5, Q6, Q7, Q8, Q9, Q10, Q11, Q12, Q13, Q14, and Q23 related to the physical resilience aspect. On the graph, the *post-test* results are higher than the *pre-test*. This shows that there is an increase in women's understanding of physical resilience.

The skills followed by women in the School for Great Women are culinary skills, financial management, and health. Culinary skills can be utilized to meet the food needs of family members and sell processed food. Financial management skills can be used to manage the money earned by family members, and health skills can be used to care for sick family members. The existence of women's empowerment through the training of the School for Great Women and the community of Dano Village Indonesia can increase economic resilience which has an influence on improving family resilience. This is in line with the opinion of Novitasari (2021) which states that family resilience can be built by empowering women and increasing the percentage of work for women.

2. Social Resilience

The second aspect is social resilience. According to the Ministry of Women's and Child Protection (2016). Social resilience is resilience related to the application of religious values, effective communication

in the family, and commitment in the family. Social resilience is the implementation of religious values, family commitment, effective communication, and the division and implementation of roles (Hasanah & Komariah, 2019). In line with Hasanah, Siahaan (2012) explains that social resilience is the ability to adjust to problems and threats in life. Based on the above definition, it can be concluded that social resilience is the ability to implement religious values, communication between members, division of roles in the family, and self-adjustment in overcoming threats and problems in life.

Based on the interviews with AN, SI, NR and SN, it was found out that women's understanding of family social resilience is high. This is evidenced by the increase in communication between families, commitment, division of roles and responsibilities, and the application of religious values by families. Apart from the interviews, this improvement can be seen from the results of the *pre-test* and *post-test* sections Q3, Q17, Q18, Q19, Q20, and Q24 relating to aspects of social resilience. On the graph, the *post-test* results are higher than the *pre-test*. This shows that there is an increase in women's understanding of social resilience.

Effective communication has an influence on increasing family resilience. This is in line with research conducted by Prawita (2023) which states that effective communication needs to be built in a family so that no messages are not conveyed, so that families are able to solve problems together which can increase family resilience. Then, each family member carries out their respective roles and responsibilities. They are required to be able to carry out their roles and responsibilities, so that family resilience can increase. In addition to roles and responsibilities within the family, each family member has roles and responsibilities towards the environment in which they live. Individuals in this case each family member who is able to carry out their roles and responsibilities optimally, can increase family resilience (Fahrany, 2024). This social resilience can be formed from the training of the School for Great Women and the community of Dano Village Indonesia which involves women to be jointly involved in the School for Great Women training activities.

3. Psychological Resilience

The third aspect is psychological resilience. According to the Ministry of Women's Empowerment and Child Protection (2016), psychological resilience is the ability to overcome problems through positive emotional control, self-concept, and husband's concern for his wife and vice versa. Hasanah (2019) explains that psychological resilience is resilience related to the management of family members' emotions. Based on the above definition, it can be concluded that psychological resilience is the ability of family members to control emotions such as showing concern for fellow family members.

Based on the results of interviews with AN, SI, NR, and SN, it was found that women's understanding of psychological resilience was high. This is evidenced by the ability of women who have participated in the School for Great Women training activities to resolve problems between husband and wife and manage stress that arises in the family. Apart from interviews, this improvement can be seen from the results of the *pre-test* and *post-test* sections Q15, Q116, Q21, and Q22 relating to aspects of psychological resilience. On the graph, the *post-test* results are higher than the *pre-test*. This shows that there is an increase in women's understanding of psychological resilience.

The ability to manage stress and conflicts that arise in the family can influence family resilience. This is in line with Syaidah's opinion (2024) which states that the ability to manage stress and conflict in a constructive way can strengthen family resilience. If it is related to violence against family members including women and children, good stress and conflict management can reduce violent behavior against family members including women and children. In line with Syaidah, Putra (2022) states that psychological resilience has a major influence on the removal of family resilience.

Changes in Participants After Attending the Great Women's School

After attending School for Great Women, women in Dano Village observed some changes among them. Based on interviews with School for Great Women participants, the changes felt are:

1. Improved life skills

After becoming a participant of School for Great Women, women in Dano Village experienced an increase in life skills that can help to fulfill their daily lives. The women received training in sewing, cooking, food processing, and gardening by utilizing the land or yard. This is in line with the results of an interview with informant AN, as follows:

"The changes that I feel are, for example, the yard in front of the house, which was initially empty, is now more useful and organized because it is planted with vegetables. I can cook the vegetables, so I don't have to go to the market."

In line with AN, informant SI said he got a new skill, namely sewing. This is in accordance with the results of the following interview with SI:

"Now I can sew even a little bit. Before, I couldn't do it at all. Yesterday, during the training, I participated in sewing clothes."

Skills training at School for Great Women, such as gardening training by utilizing the home yard, provided benefits for women in Dano Village in meeting their family's vegetable consumption needs. The same applies to sewing training. The women are able to fulfill their family's clothing needs without having to sew clothes for other parties. In addition, they are able to cook and process vegetables from their gardens, thus improving their skills in cooking and processing food for the family. Improving women's skills in daily life after attending School for Great Women is included in increasing the physical resilience of the family (Hasanah & Komariah, 2019).

2. Improved skills in relating to family members

Another change observed by women participating in School for Great Women is the change in communication with family members, both husbands and children. The materials taught to women participating in School for Great Women are communication relations in the family and gender equality. The material has brought changes in the participants' relationships and communication with their husbands. This is shown in the results of an interview with informant NR who stated:

"Now I am more polite when talking to my husband. I used to yell a lot. I also rarely talked. But now I chat with my husband more often."

In line with NR, SN stated:

"There are changes. I used to be fierce with my husband. That made him too lazy to talk to me. Now, we talk more often because I am less fierce, softer and more polite."

Besides with their husbands, there are also changes in the relationship and communication between women participating in School for Great Women and their children. Since participating in School for Great Women, their speech to their children has been maintained. Women participating in School for Great Women no longer yell and scream at their children. This is based on the results of an interview with NR who stated:

"I used to be the most impatient with my children, now when I get angry I hold it in. I'm afraid of what will happen to my child." Said NR with an expression of regret.

According to Hasanah (2019), changes in communication patterns and relationships indicate that there are changes in family resilience in the social aspect.

3. Improved problem-solving skills

The next change felt by women participating in School for Great Women in Dano Village is the increase in stress management and problem-solving skills. This was conveyed by SI who stated:

"We used to keep our problems to ourselves. But now when there is a problem, we try to solve it together. We talk about problems together so that we are open to each other."

In line with SI, AN stated:

"Now I have less headache and stress because if there is a problem, we talk about it together. We used to solve each other's problems, so it made us stressed and dizzy."

Improving the ability to manage stress and problem solving can increase family resilience in the psychological aspect (Hasanah & Komariah, 2019).

Based on the interviews above, the School for Great Women model is able to increase the resilience of women's families participating in School for Great Women in Dano Village, Garut Regency. In addition, AN, SI, NR, and SN expressed their hope that the School for Great Women model can develop better, so that it can empower more women to improve family resilience. As the following statement:

"Hopefully this model will be more successful, and hopefully the women will be more empowered and independent, when the training is finished, hopefully there will still be someone who controls so that the implementation of the model runs well with the knowledge that has been conveyed, and hopefully the School for Great Women Model can be even better in the future".

Conclusion and Suggestions

Conclusion

Great Women Model on Family Resilience in Dano Village, Garut Regency, Indonesia, the conclusions are as follows:

1. Based on the comparative test and Willcoxon, it is known that the p value is 0.037 with an alpha of 5%. Since the p value < alpha (0.037 < 0.05), it can be concluded that there is a difference in the average pre-test and post-test scores in participating in School for Great Women. This shows that the School for Great Women model in Dano Village Indonesia Regency can improve family resilience. This means that H1 is proven, namely There is an Influence of the School for Great Women Model on Family Resilience in Dano Village, Garut Regency, Indonesia.
2. In terms of physical resilience, based on the results of the pre-test and post-test sections Q1, Q2, Q4, Q5, Q6, Q7, Q8, Q9, Q10, Q11, Q12, Q13, Q14, and Q23 as well as interviews with informants, there are significant changes experienced by women participating in School for Great Women as

indicated by the increase in physical skills in meeting daily needs such as sewing, cooking, food processing, and gardening by utilizing land or home yards.

4. In terms of social resilience, based on the results of the pre-test and post-test sections Q3, Q17, Q18, Q19, Q20, and Q24 and interviews with informants, there were significant changes experienced by women participating in School for Great Women as indicated by the increased ability to relate and communicate well with their husbands and children, so that relationships in the family become more harmonious and equal. In addition, the relationship with children became better by no longer yelling at children.
5. In terms of psychological resilience, based on the results of the pre-test and post-test sections Q15, Q116, Q21, and Q22 and interviews with informants, there are significant changes experienced by women participating in School for Great Women, as shown by their increased ability to manage stress and solve problems together.

Suggestions

Based on these conclusions, several strategic recommendations are proposed to advance social work practice across Southeast Asia:

1. Replication and Adaptation of the Sekolah Perempuan Hebat (School for Great Women) Model: Given its demonstrated effectiveness in the Indonesian context, the Sekolah Perempuan Hebat model can be replicated and adapted in other Southeast Asian countries. This would require feasibility studies to understand the unique social, cultural, and economic contexts of each country to ensure successful implementation. Social workers in the region can take the lead in adapting the curriculum and training methodologies to align with local needs.
2. Enhancing Physical Resilience Through Sustainable Livelihood Training: To strengthen physical resilience, similar programs should incorporate marketing training for household-based processed products. This not only enhances participants' skills but also creates income-generating opportunities, which are crucial for meeting daily needs and improving family economic stability. Social workers can play a key role in facilitating access to markets and micro-entrepreneurship networks.
3. Strengthening Social Resilience Through Holistic Family Interventions: Conducting family harmony training that involves husbands, wives, and children is essential. Such training should focus on improving communication and problem-solving skills within the family to foster a more harmonious environment. Home visits by social workers can also be optimized to identify and address specific challenges faced by families, thereby enhancing personalized support.
4. Enhancing Psychological Resilience Through Counseling and Mental Health Support: Developing structured counseling programs for women to help identify and address issues that cause stress or psychological strain is highly recommended. Social workers play a crucial role in providing mental health support and linking individuals to appropriate services, thereby building their capacity to manage emotions and resolve conflicts constructively.
5. Mainstreaming Women's Empowerment in Regional Social Policy: The findings of this study provide strong empirical evidence to advocate for governments and regional organizations in Southeast Asia to mainstream women's empowerment programs into their social development policies. This would ensure that women are positioned as empowered agents of change in building family resilience across the region, ultimately contributing to a reduction in violence against women and children.

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Author/Authors Brief Bio

Bambang Rustanto. Lecturer at Bandung Polytechnic of Social Welfare focusing on women and poverty issues, with a history of education Doctor of Sociology (University of Indonesia), Master of Gender Studies (University of Indonesia), Applied Bachelor (Bandung Polytechnic of Social Welfare).

Theresia Martina Marwanti, Lecturer at Bandung Polytechnic of Social Welfare with a history of education Doctor of Sociology Anthropology (Padjadjaran University), Master of Social Welfare (University of Indonesia), Bachelor of Anthropology (Gadjah Mada University).

Tuti Kartika, Lecturer at Bandung Polytechnic of Social Welfare focusing on women and family issues, with a history of education Doctor of Philosophy in Social Work (University of Science Malaysia), Master of Social Welfare (University of Indonesia), Applied Bachelor (Bandung Polytechnic of Social Welfare).

Dela Vinka Ariska

Applied Bachelor of Bandung Polytechnic of Social Welfare.

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